



The  
George Washington University  
Library



**DOES NOT  
CIRCULATE**





George Washington University;  
Washington, D.C.

The George Washington University Bulletin  
1830

SPEC  
LD  
1907  
.A12  
V.10  
1830

AN

E U L O G Y

ON

DR. GODMAN,

BEING AN INTRODUCTORY LECTURE,

DELIVERED NOVEMBER 1, 1830.

—000—

BY

THOMAS SEWALL, M. D.

*Professor of Anatomy and Physiology in the Columbian College,  
District of Columbia.*

WASHINGTON :

WM. GREER, PRINTER.

1830



## EULOGY.



THERE are occasions, Gentlemen, when it is proper—when it is profitable, to halt in the career of life, not only to mark the progress of things, but to observe the character of men, and more especially of those men distinguished for eminent success, or signal failure, that we may emulate the examples of the one, and shun the misfortunes of the other. The present is such an occasion; and if properly improved, cannot fail to instruct as well as to gratify.

There has recently appeared among us a man, so remarkable for the character of his mind, and for the qualities of his heart, one whose life though short, was attended with such brilliant displays of genius, with such distinguished success in the study of our profession, and the kindred sciences, that to pass him by without tracing the history of his career, and placing before you the prominent traits of his character—the important events of his life, would alike be an act of injustice to the memory of eminent worth, and deprive you of one of the noblest examples of the age.

I refer to Professor Godman, whose death has been announced, since we last assembled within these walls.

This remarkable man was born not far from us, in a place already renowned for having given birth to an unusual proportion of eminent men; the city of Annapolis, the Metropolis of the ancient State of Maryland.

But few of the incidents of Dr. Godman's childhood and youth, have come to my knowledge. I have learned, however, that he was early deprived of the fostering care which flows from parental solicitude and affection, as both his parents died while he was quite young. His father had lost the greater part of his estate before his death, and

that which remained never came into the hands of his children. Young Godman, therefore, was early taught to rely on his own talents, and industry. In this situation he was indented an apprentice to a printer in the city of Baltimore; but the occupation was not congenial to his taste, and after a few years, he left the business in disgust, and at the same time entered as a sailor on board the Flotilla, which was then, the fall of 1813, stationed in the Chesapeake Bay. At the close of the war, having arrived at the age of 15, he was permitted to pursue the inclination of his own mind; and he immediately commenced the study of medicine. He first placed himself under the instruction of Dr. Lucket, of Lancaster, Pennsylvania, but soon removed to Baltimore, and entered the office of Dr. Davidge, at that time Professor of Anatomy, in the University of Maryland.

Here he pursued his studies with such diligence and zeal, as to furnish, even at that early period, strong intimations of his future eminence. So indefatigable was he in the acquisition of knowledge, that he left no opportunity of advancement unimproved, and notwithstanding the deficiencies of his preparatory education, he pressed forward with an energy and perseverance that enabled him not only to rival, but to surpass all his fellows.

As an evidence of the distinguished attainments he had made, and of the confidence reposed in his abilities, he was called to the chair of Anatomy in the University, some time before he graduated, to supply the place of his preceptor, who was taken from the lectures in consequence of a fractured extremity. This situation he filled for several weeks with so much propriety—he lectured with such enthusiasm and eloquence, his illustrations were so clear and happy, as to gain universal applause; and at the time he was examined for his degree, the superiority of his mind, as well as the extent and accuracy of his knowledge were so apparent, that he was marked by the Professors of the University as one who was destined at some future period, to confer high honor upon the profession.

Soon after he graduated, he repaired to a small village in Anne-Arundel county, in his native State, and established himself as a practitioner of medicine. Here he entered on the active duties of the profession with the same energy and diligence, which had distinguished him while a pupil, devoting all the hours he could spare to professional and other studies. It was at this time that he commenced the study of Natural History, a science in which he became so distinguished an adept, and for which he ever after evinced so strong a passion. But the place was too limited

for the exercise of his powers ; and not finding those advantages which he wished for the cultivation of his favorite pursuits, he removed to Baltimore, and especially that he might enjoy more ample opportunities for the study of Anatomy, which he considered as constituting the foundation of all medical science.

About this time he formed a connection by marriage; an event which contributed equally to his domestic happiness and literary advancement. Soon after his marriage he removed to Philadelphia, but had scarcely settled in that city when he received a pressing invitation to accept the Professorship of Anatomy in the Medical College of Ohio; an institution then recently established. During his western tour he encountered difficulties which would have broken down a spirit less energetic than his own; but he bore up under his accumulated labors and privations, with unshaken firmness and steady perseverance. He however remained but one year, and returned to Philadelphia—and here commenced that career of research and discovery, which laid the foundation of his future eminence.

More ambitious of fame, and more eager for the acquisition of knowledge, than for the accumulation of wealth, Dr. Godman on settling in Philadelphia, rather retired from the field of practice, that he might employ all his time, and exert all his powers in scientific pursuits ; and consequently found himself at once removed from the pitiful rivalries and jealousies of the profession, and placed in a situation in which he could enjoy the friendship, and secure the confidence and respect of all his brethren.

His main object was to make himself a thorough anatomist, and to qualify himself for teaching the science. To this end he opened a room, under the patronage of the University, for giving private demonstrations; and the first winter he drew around him a class of seventy students. He now found himself occupying a field which furnished ample scope for the exertion of all his powers, as well as for the gratification of his highest ambition; and it was while engaged in the discharge of the duties of this situation, that the foundation was laid of that fatal disease of which he died ; for he was so eager to acquire knowledge himself, as well as impart instruction to those around him, that he would not only expose himself to the foul atmosphere of the dissecting room during the whole day, but often subject himself to the severest toil for a considerable part of the night; and the moments which were spared from his Anatomical labors, instead of being spent in re-

laxation, or in exercise in the open air for the benefit of his health, were employed in composing papers for the medical journals, in copying the results of his Anatomical and Physiological investigations, in preparing parts of his natural history ; or in carrying on other literary and scientific studies. It is impossible that a constitution naturally delicate, could long remain unimpaired under such strenuous, and unremitting exertion.

After Dr. Godman had prosecuted his Anatomical studies in Philadelphia for four or five years, his reputation as an Anatomist became so generally known, his fame so widely extended, that the eyes of the profession were directed to him from every part of the country; and in 1826 he was called to fill the chair of Anatomy in Rutgers Medical College, established in the City of New-York. There could scarcely have been a stronger testimony of the high estimation in which he was held, or of his reputation as a teacher of Anatomy, than his appointment to this station; an institution, around which several of the most eminent professors in the country had already rallied; and which was called into existence under circumstances of rivalry that demanded the highest qualifications in its instructors. This situation, as that of every other in which he had been placed, he sustained with a popularity almost unparalleled. He never exhibited in public, but he drew around him an admiring audience, who hung with delight upon his lips. But the duties of the chair, together with his other scientific pursuits, were too arduous, and the climate too rigorous for a constitution already subdued by labor, and broken by disease ; and before he had completed his second course of lectures, he was compelled to retire from the school, and seek an residence in a milder climate. He repaired with his family to one of the West India Islands, and remained till the approach of summer, when he returned, and settled in Germantown. At this place, and in Philadelphia, he spent the residue of his life.

From the time Dr. Godman left New-York, his disease advanced with such a steady pace as to leave but little hope, either to himself or his friends, of his final recovery. He however continued almost to the last weeks of his life, to toil in his literary and scientific employments ; and this too, with all that ardor and enthusiasm, which distinguished the more youthful part of his career.

But for what purpose did he thus toil ? Not for the acquisition of wealth, for this he could not enjoy ; not for posthumous fame, for this

he did not desire. It was, as he affectingly tells us, for the more noble purpose, the support of his family, and the good of his fellow creatures.

The productions of Dr. Godman's pen, and the fruits of his labor, are too numerous to be specified. Among them will be found, "Anatomical Investigations, comprising a "Description of various Fasciæ of the Human Body;"—"An account of some Irregularities of Structure and Morbid Anatomy;"—"Contributions to Physiological and Pathological Anatomy;"—"A system of Natural History of American Quadrupeds;"—"An Edition of "Bell's Anatomy, with notes;"—"Rambles of a Naturalist." Several articles on Natural History, for the American Encyclopaedia, besides numerous papers which have appeared in the periodical journals of the day. At one time he was the principal Editor of the "Philadelphia Journal of the Medical and Physical Sciences;" and projected, and commenced the present form of that work, as now published under the title of the "American Journal of the Medical Sciences." He collected and published some time before his death, a volume of Addresses which he had delivered on different public occasions.

These productions have, most of them, been before the public for a considerable time; have been received with high approbation, and several of them been favorably noticed, and republished in foreign countries.

Those of his works which are purely medical, have been read with great interest by the profession, and contain much new and valuable information. His investigations of the Fasciæ of the Human Body, and his description of this intricate part of the Animal Structure, while they disclose some important discoveries which he made, exhibit the whole subject in a manner so plain and simple, as to divest it of its obscurity, and bring it to the comprehension of the youngest student—a subject which, till his researches were made known, was but little understood by the best Anatomists. His Contributions also to Physiological and Pathological Anatomy, though but the scattered fragments of a great work which he had designed, contain discoveries and observations which will be read with the deepest interest by the enquirer after truth. Of his works not immediately connected with the profession, his Natural History of American Quadrupeds is the most elaborate, and is published in three volumes.

This production will long remain a splendid monument of the genius and industry of its author, and be regarded as a model of composition

for works of this description. It should have a place upon the table of every family, and be put into the hands of all the youths of our country. Among the latest productions of his pen, are his essays entitled *Rambles of a Naturalist*, which were written in the intervals of extreme pain and debility. For strong, lively, and accurate description, they have scarcely been surpassed. He always came to his subject as an investigator of facts,—one who had nothing to learn, but every thing to discover; and, like the celebrated Buffon, never availed himself of the labor of others, till he had exhausted his own resources. It was this spirit which enabled him to disclose so many new truths, and which gave to all his works the stamp of originality. The value which he placed on original observation, as well as the zeal with which he sought information from this source, may be learned from a single incident, "that, in investigating the habits of the shrew mole, he walked many hundred miles."

The volume of his Public Addresses have been greatly admired for the pure and elevated sentiment they contain, as well as for their high-wrought eloquence, in which respect they rank among the finest compositions in our language.

But his published works constitute but a part of the labors of his pen, and many things which he sent forth, were only fragments of a great system, or the commencement of future researches. He had formed vast plans for prosecuting new investigations in various departments of science, which he did not live to accomplish.

Though he wrote with great rapidity, and sometimes without much care, yet all his works bear the impress of a mind naturally vigorous, bold and original, and much disposed to draw from its own resources; and most of them are written in a style of great elegance and beauty.

Dr. Godman's intellectual character was very extraordinary. He possessed naturally, all the characteristic features of a mind of the highest order. Naturally bold, ardent, and enterprising, he never stopped to calculate consequences, so far as they regarded himself; but rushed forward with impetuosity to perform whatever he undertook. Great and lofty intellectual purposes seemed to be the natural element in which he lived. His perception was quick and accurate; his memory exceedingly retentive, and he possessed an uncommon facility of abstracting his attention from surrounding objects, and of concentrating all his powers upon the subject of his pursuit. It was this latter trait of mind, no doubt, which

gave such effect to all his efforts: while he was indebted to the power of his memory for the remarkable facility he possessed of acquiring languages: for although his early education had been exceedingly limited, he had acquired such a knowledge of the Latin, Greek, French, German, Spanish, and Italian languages, as to read and translate them with fluency, and to write several of them with elegance. His quick and discriminating powers of observation naturally inclined him to notice the habits and economy of animals, and gave him his taste for the study of Natural History.

But, the most striking character of his mind was undoubtedly philosophical imagination. It was this trait, which conferred upon him such powers of description and illustration, and imparted freshness and splendor to every thing he touched. All his conceptions were strong, clear, and original, and he possessed the power of holding before him whatever object engaged his attention, till all its parts and relations were brought to view. By those who have listened to his extemporaneous discussions, it is said, that while he was speaking, a thousand images seemed to cluster around the subject, and that he had just time to select such as imparted beauty, or furnished the happiest illustration of the object he wished to explain. Yet, while he possessed all this richness and fertility of mind, taste and judgment ever controlled its operations.

With regard to his habits, I know but little, except that he was a laborious and untiring student, and possessed in an high degree the requisites of all true intellectual greatness—the habit of patient investigation, long continued attention, and a singular love of labor. “How often,” says one, (to whom he unbosomed the secrets of his heart) “have I entreated him, while pouring half the night over his books and papers, which were to yield him nothing but empty honor—how often have I begged him to consider his health; but his ambition and thirst for knowledge were such, that having commenced an investigation, or a language, no difficulty could stop him; and what he had no time to accomplish in the day, he would do at night, instead of enjoying that rest of which he stood in so much need.”

It has been truly and happily said by one who knew him intimately, that his eagerness in the pursuit of knowledge, seemed like the impulse of gnawing hunger, and an unquenchable thirst; which neither adver-

ty nor disease could allay. Variety of occupations was the only relaxation which he sought for or desired.

He composed with rapidity, but not without a high degree of intellectual excitement, and the most abstracted attention. Under such an influence, some of his best essays were sent to the press as they first came from his pen, without the smallest correction.

Considering the defects of his early education, his acquisitions for his years, were astonishingly great. Indeed, there were but few subjects of general literature with which he was not, more or less, acquainted.

But, it was his accurate knowledge of Anatomy and Physiology, and his uncommon power of teaching these branches of medicine, which gives him his strongest claims to our regard as a man of science; and had his life and health been prolonged, that he could have directed the whole energy of his mind to the cultivation of this department of our profession, we have reason to believe, that he would have laid open new sources of knowledge, discovered new laws; and reduced to order those scattered materials already known; and that the whole study would have been simplified, and enriched by his labors.

His method of teaching Anatomy was entirely analytical; and in this respect, peculiar, that he performed all his dissections in the presence of the class, demonstrating the different parts of the animal structure in succession, as they were ensolded by the knife. But this method, however well suited to a private class in the dissecting room, causes too much confusion and delay to be practiced with success, while lecturing by one less dexterous and skilful than its author himself.

Dr. Godman, in his manners, was plain, simple, and unostentatious; yet he possessed that warmth and affability, which rendered him accessible to all, and the delight of the social circle. His feelings in every thing were ardent and decided. He was devotedly attached to his friends—towards his enemies he was impatient, and felt keenly their revilings. In his conversation, he was fluent, and though unstudied, was often brilliant, and always full of point and power.

He was particularly distinguished for simplicity, and directness in the uttering of his thoughts, which always indicated to those he addressed the absence of selfishness and concealment. No enigmatical expressions, no inuendoes, were ever heard from his lips. Dark and distant insinuations were his utter abhorrence. In whatever he said, and in whatever he did, he put forth his whole soul. He was always cheer-

ful, and apparently happy, even amidst the deepest adversity, and the keenest suffering.

When we consider the circumstances under which Dr. Godman made his way to the profession, and afterwards prosecuted his studies, the multiplicity of objects which he carried forward, and the honor he conferred on every department of science which he touched—when we consider the power of his intellect, the versatility of his genius, and the intensity of his application, we cannot but regard him as altogether an extraordinary personage, such an one as has seldom been permitted to dwell among men, to share their sympathies, and mingle in their elevated pursuits.

In view of his intellectual character, I cannot withhold the just and elegant tribute, which fell from the pen of that distinguished scholar and gentleman, Robert Walsh, Esq. at the time of Dr. Godman's decease; one who, above most others, knew his worth.

“The tributes,” says he, “which have been paid in the newspapers, to the late Dr. Godman, were especially due to the memory of a man, so variously gifted by nature, and so nobly distinguished by industry and zeal in the acquisition and advancement of science. He did not enjoy early opportunities of self improvement, but he cultivated his talents, as he approached manhood, with a degree of ardor and success, which supplied all deficiencies; and he finally became one of the most accomplished general scholars, and linguists, acute and erudite naturalists, ready, pleasing, and instructive lecturers and writers, of his country and era. The principal subject of his study was Anatomy in its main branches, in which he excelled in every respect. His attention was much directed also to Physiology, Pathology, and Natural History, with an aptitude and efficiency abundantly proved by the merits of his published works, which we need not enumerate.”

“We do not now recollect to have known any individual who inspired us with more respect for his intellect and heart, than Dr. Godman; to whom knowledge and discovery appeared more abstractly precious; whose eye shed more of the lustre of generous and enlightened enthusiasm; whose heart remained more vivid and sympathetic, amid professional labor and responsibility, always extremely severe and urgent. Considering the decline of his health, for a long period, and the pressure of adverse circumstances, which he too frequently experienced, he performed prodigies as a student, an author, and a teacher;—he prosecu-

ted extensive and diversified researches; composed superior disquisitions and reviews, and large and valuable volumes; and in the great number of topics which he handled simultaneously, or in immediate succession, he touched none without doing himself credit, and producing some new developement of light, or happy forms of expression.

“He lingered for years under consumption of the lungs; understood fully the incurableness of his melancholy state; spoke and acted with an unfeigned and beautiful resignation; toiled at his desk to the last day of his thirty two years, still glowing with the love of science, and the domestic affections. The reputation, the writings, and the family of this victim of the most exalted ambition and refined propensities, should be greatly and widely cherished.”

But there remains another view to be taken of Dr. Godman, to which I have made no allusion:—I refer to his moral and religious character; and though to some it may seem unsuited to the place and the occasion, I shall make no apology for exhibiting to the class, a trait of his character so admirable, so strongly drawn, and so worthy of imitation—and one which was his only solace in sickness, cheered him as he approached the valley of death, and shed light and immortality around his dying couch.

It had been the misfortune of Dr. Godman, as that of many of the eminent members of our profession before him, to form his philosophical and religious opinions after the model of the French Naturalists of the last century; the most distinguished of whom were Deists and Atheists; and such is man in his natural, his fallen condition, while surrounded by the most magnificent displays of Divine power and wisdom, and with his eyes directed to those very objects, and his attention arrested by those very laws which proclaim the existence, and the presence of an Almighty Power, that he overlooks and passes by the evidences they furnish of the existence of a Deity; and this, often under the specious, but delusive pretext of casting off the shackles of prejudice and superstition, and of giving the reins to free, enlightened, and philosophical enquiry. It was the case with Dr. Godman; for while assisted by such lights as these, and guided alone in his investigations by perverted reason, he became as he tells us, an established infidel, rejecting revelation, and casting all the evidences of an existing God beneath his feet.

It was not till the winter of 1827—while engaged in his course of lectures in New-York, that he was arrested in his career. At this time an

incident occurred which led him to a candid perusal of the Gospels, as contained in the New-Testament. It was a visit to a death bed ; the death bed of a Christian ; the death bed of a Student of Medicine. There he saw what reason could not explain, nor philosophy fathom. He opened his Bible, and the secret was unfolded. From this time he became a devoted student of the Scriptures. How far they were made the efficient cause of his conversion to christianity will best appear from his own eloquent pen.

The following is an extract of a letter he addressed to a medical friend, Dr. Judson, of this City, a Surgeon in the Navy of the U. States, who was at that time in the last stage of consumption :

GERMANTOWN, Dec. 25, 1828.

“ In relation to dying, my dear friend, you talk like a sick man, and just as I used to do, when very despondent; death is a debt we all owe to nature, and must eventually ensue from a mere wearing out of the machine, if not from disease. The time when, makes no difference in the act of dying to the individual ; for after all, it terminates in corporeal insensibility, let the preceding anguish be never so severe. Nature certainly has a strong abhorrence to this cessation of corporeal action, and all animals have a dread of death, who are conscious of its approach. A part of our dread of death is purely physical, and is avoidable only by a philosophical conviction of its necessity; but the greater part of our dread, and the terrors with which the avenues to the grave are surrounded, are from another, and a more potent source. “ ‘Tis conscience that makes cowards of us all,” and forces us by our terrors to confess that we dread something beyond physical dissolution, and that we are terrified, not at merely ceasing to breathe, but that we have not lived as we ought to have done, have not effected the good that was within the compass of our abilities, and neglected to exercise the talents we possessed to the greatest advantage. The only remedy for this fear of death is to be sought by approaching the Author of all things, in the way prescribed by himself, and not according to our own foolish imaginations. Humiliation of pride, denial of self, subjection of evil tempers and dispositions, and an entire submission to his will for support and direction, are the best preparatives for such an approach. A perusal of the Gospels, in a spirit of real enquiry, after a direction how to act, will certainly teach the way. In those Gospels the Saviour himself has preached his own doctrines, and he who runs may read. He has prescribed the course; he shows how the approval and mercy of God may

be won; he shows how awfully corrupt is man's nature, and how deadly his pride and stubbornness of heart, which causes him to try every subterfuge to avoid the humiliating confession of his own weakness, ignorance and folly. But the same blessed hand has stripped death of all the terrors which brooded around the grave, and converted the gloomy receptacle of our mortal remains into the portal of life and light. Oh ! let me die the death of the righteous, let my last end, and future state be like his."

"This is all I know on the subject. I am no theologian, and have as great an aversion to priestcraft as one can entertain. I was once an infidel, as I told you in the West Indies. I became a christian from conviction, produced by the candid enquiry recommended to you. I know of no other way in which death can be stripped of its terrors; certainly none better can be wished. Philosophy is a fool, and pride a madman. Many persons die with what is called *manly firmness*; that is, having acted a part all their lives according to their prideful creed, they must die *game*. They put on as smooth a face as they can, to impose on the spectators, and die *firmly*. But this is all deception; the true state of their minds at the very time, nine times out of ten is worse than the most horrible imaginings even of hell itself. Some who have led lives adapted to sear their conscience, and petrify all the moral sensibilities, die with a kind of indifference, similar to that with which a hardened convict submits to a new infliction of disgraceful punishment. But the man who dies as a man ought to die, is the humble minded, believing christian; one who has tasted and enjoyed all the blessings of creation, who has had an enlightened view of the wisdom and glory of his creator; who has felt the vanity of merely worldly pursuits and motives, and been permitted to know the mercies of a blessed Redeemer, as he approaches the narrow house appointed for all the living.

"Physical death may cause his senses to shrink and fail at the trial; but his mind, sustained by the Rock of Ages, is serene and unwavering. He relies not on his own righteousness, for that would be vain; but the arms of mercy are beneath him, the ministering spirits of the Omnipotent are around him.—He does not die manfully, but he rests in Jesus; he blesses his friends, he casts his hope on one all powerful to sustain and mighty to save, then sleeps in peace. He is dead—but liveth—for He who is the Resurrection and the Life, has declared "Whoso believeth on me, though he were dead, yet shall he live." "And whosoever liveth and believeth in me shall never die." \* \* \*

This letter which so truly contrasts the death bed scene of the infidel with that of the christian, so beautifully portrays the history of the change which had been effected in Dr. Godman's own sentiments and affections, and so clearly points the benighted wanderer to the true source of life and light, was not lost upon his friend to whom it was addressed. It described his condition and it reached his heart.

Dr. Judson, though religiously instructed when young, having a pious clergyman for his father, and another for his elder brother,\* yet he had long since freed himself from what he called the prejudices of education—the shackles of priest craft, and was ranging the fields of infidelity. He had acquired wealth and reputation—was an estimable man in all the domestic relations of life, and a highly respected member of our profession; but the self-denying doctrines of the Saviour were too humbling to his proud spirit, and he could not submit to their influence. At the time he received Dr. Godman's letter, however, he was gloomy and despondent; looking forward with fearful forebodings to the period of his dissolution, which seemed not far distant. He had no confidence but that of the skeptic—no hope, but that of ceasing to be. Aware of the fatal nature of the disease under which he had lingered for years, he had long been arming himself to meet the king of terrors with composure, that he might die like a philosopher—“*with manly firmness;*” but as he drew nearer to the grave, the clouds and darkness thickened around him, and he began to fear that there might be something beyond this narrow prison. He had hitherto refused all religious intercourse, but now his infidel faith began to give way, and he enquired with solicitude, “is there such a thing as the new birth, and if so, in what does it consist?” He was directed to the Gospels for the answer. He at length consented to make the investigation recommended by Dr. Godman. He took up the New-Testament and read it in the spirit of candid enquiry. A conviction of the truth of its doctrines fastened upon him. He now solicited the advice and prayers of a pious clergyman. Yet he could not consent to relinquish the sentiments which he had so long cherished, without the clearest proof, and he disputed every inch of ground with great acuteness and ability; but the truth was exhibited by this venerable divine, with such force and simplicity, that it overcame every argument he could produce, and he saw clearly the folly of his skeptical opinions. The clouds were dissipated, light broke in upon his mind, and he was enabled to take hold of the promises. The

\* Dr. Judson, the distinguished Missionary, now in India.

remaining days of his life were devoted to fervent prayer, and the constant study of the scriptures, which filled his soul with divine composure, and enabled him to rely with undoubting confidence on the infinite merits of his Redeemer, and with his last breath to cry, "peace, peace." If he did not die with "*manly firmness*," he "*rested in Jesus*."

The exercises of such a mind as that of Dr. Godman's, during a long period of affliction, cannot fail to be interesting, as well to the philosopher as to the christian, and more especially, as expressed by himself. I shall therefore present a few brief extracts from some of his correspondence of that period.

PHILADELPHIA, February 17, 1829.

"*My dear friend,*

Since my last to you my health has suffered various and most afflicting changes. The unusual severity of the weather, and other scarcely perceptible causes, induced an attack of inflammation in the diseased lung, which in my enfeebled condition, required more of depletion and reduction of diet, than could be readily borne; hemorrhage ensued on the third or fourth day, which relieved the local affection considerably, and by the aid of blistering frequently, and perfect rest, I gradually amended; still the great suffering caused by the mental and corporeal debility, were beyond any thing ever before experienced by me; even after the active condition of disease was checked. But thanks to the mercies of Him who is alone able to save, the valley and shadow of death were stripped of their terrors and the descent to the grave was smoothed before me. Relying on the mercies and infinite merits of a Saviour, had it pleased God to have called me then, I believe I should have died in a peaceful, humble confidence. But I have been restored to a state of comparative health, perhaps nearly to the condition I was when I wrote to Dr. Judson; and I am again allowed to think of the education of my children, and the support of my family. \* \* \* \*

Believe me truly your friend,

PROFESSOR SEWALL.

J. D. GODMAN."

In answer to a suggestion which I made to him, of the propriety of leaving behind him a memoir of his life, he says: "It has long been my intention, as my life has been a curious one, to put a short account of it together, for the benefit of my children and others." \* \* \* \*

It appears, however, from some lines which he wrote at a later period of his life, that he never accomplished this object; for in a manu-

script volume which he sent to a friend, and which he intended to fill with original pieces of his own composition, he writes as follows:

“Did I not in all things feel most thoroughly convinced that the overruling of our plans by an all wise Providence is always for good; I might regret that a part of my plan cannot be executed. This was to relate a few curious incidents from among the events of my most singularly guided life, which, in addition to mere novelty or peculiarity of character, could not have failed practically to illustrate the importance of inculcating correct religious and moral principles, and imbuing the mind therewith from the very earliest dawn of intellect; from the very moment that the utter imbecility of infancy begins to disappear! May His holy will be done, who can raise up abler advocates to support the truth! This is my first attempt to write in my token—why may it not be the last? Oh should it be, believe me, that the will of God will be most acceptable. Notwithstanding the life of neglect, sinfulness, and perversion of heart, which I so long led, before it pleased Him to dash all my idols in the dust, I feel an humble hope in the boundless mercy of our blessed Lord and Saviour, who alone can save the soul from merited condemnation. May it be in the power of those who chance to read these lines to say, Into thy hands I commend my spirit, for thou hast redeemed me! oh Lord! thou God of Truth.”

On communicating to Dr. Godman an account of the last moments of his friend Dr. Judson, he responds in the following feeling and beautiful manner :

GERMANTOWN, May 21, 1829.

*My dear friend,*

“I feel very grateful for your attention in sending me an account of our dear Judson’s last moments. After all his doubts, difficulties, and mental conflicts, to know that the Father of Mercies was pleased to open his eyes to the truth, and shed abroad in his heart the love and salvation offered through the Redeemer, is to me a source of the purest gratification, and a cause of the most sincere rejoicing. The bare possibility of my having been even slightly instrumental in effecting the blessed change of mind he experienced, excites in me emotions of gratitude to the source of all good, which words cannot express.

“I am afraid you did not examine his lungs after death. It is much to be regretted that the body of any *Physician* should be interred without examination. They owe the example to their surviving friends, and I should be far more grieved, to think that *my* body should be buried with-

out examination, than to know that it would be left in the open air without the rites of sepulture." \* \* \*

That love of science, that professional ardour which dictated the foregoing sentiment, and which still continued to burn with a vivid flame, it would seem neither lessened the sensibilities of his heart, nor diminished his dependence upon his Saviour. Indeed there was nothing of that monkish austerity, nothing of that gross materialism in his belief, which caused him to hover over the gloom of the grave, and to cling to the crumbling and lifeless tenement of the soul after the spirit has fled. His religion was too spiritual and elevated, his communion with his Saviour too intimate, and his assurance of a blessed immortality too strong, to permit him to indulge such degraded and narrow views. In the same letter he adds:

"My health has been in a very poor condition, since my last to you. My cough and expectoration have been generally bad, and my body is emaciated to a very great degree. The warm weather now appears to have set in, and possibly I may improve a little, otherwise it will not be long before I follow our lately departed friend. Let me participate in the prayers you offer for the sick and afflicted, and may God grant me strength to die to his honor and glory, in the hopes and constancy derived from the merits and atonement of the blessed Saviour. With my best wishes for your health and prosperity, I remain sincerely yours,

PROFESSOR SEWALL.

J. D. GODMAN."

PHILADELPHIA, Oct. 6, 1829.

"*My dear friend,*

My health is, as for a considerable time past, in a very tolerable condition; that is, I can set up a great part of the day writing or reading without much injury. My emaciation is great, and though not very rapid, is steady, so that the change in my strength takes place almost imperceptibly. On the whole, though I suffer greatly compared with persons in health, yet so gently have the chastenings of the Lord fallen upon me, that I am hourly called upon for thankfulness and gratitude, for his unfailing mercies. Equal cause have I had for rejoicing, that I have learned to put my whole trust in Him; as he has raised me up help and friends, in circumstances which seemed to render even hope impossible, and has blessed me and mine, with peace and content in the midst of all afflictions, trials and adversity.

Knowing experimentally the value of implicit submission of all thoughts and desires to his most holy will; it is no small source of dis-

tress to me, to see how many of my most valued friends live in the habitual neglect of a happiness so pure, so attainable, and admirable." \* \*

Dr. Godman's religious feelings though ardent, were not bigoted. In him religion was not that cold, selfish and narrow principle, which shut out from his confidence, all not of his own faith; nor did it consist in a loud profession of a particular doctrine or creed. It was the religion of the heart, deep, sincere, and as comprehensive as the charity of Heaven; embracing all the humble, faithful, and really good of every sect and denomination of Christians.

In the concluding part of the above letter after speaking of the different religious denominations in terms of great liberality and candour, he says:

"However, I find all *really religious* persons to be of one mind. Those who have drank at the undefiled spring of truth, as set forth in the New Testament, without obscuration of human creeds or tradition, I have never found to differ in any respect that was of the slightest importance, and therefore with such persons, however called, I can always communicate advantageously." \* \* \*

Sincerely your friend,

PROFESSOR SEWALL.

J. D. GODMAN."

His strong and practical views of the authenticity of christianity, are clearly exhibited in the following extract, which he wrote not long before his death :

" Is proof wanting that these gospels are true ? It is only necessary for an honest mind to read them candidly to be convinced. Every occurrence is stated clearly, simply, and unostentatiously. The narrations are not supported by asseverations of their truth, nor by parade of witnesses: the circumstances described took place in presence of vast multitudes, and are told in that downright unpretending manner, which would have called forth innumerable positive contradictions had they been untrue. Mysteries are stated without attempt at explanation, because *explanation* is not necessary to establish the *existence* of facts, however mysterious. Miracles, also, attested by the presence of vast numbers, are stated in the plainest language of narration, in which the slightest working of imagination cannot be traced. This very simplicity, this unaffected sincerity and quiet affirmation, has more force than a thousand witnesses—more efficacy than volumes of ambitious effort to support truth by dint of argumentation.

What motive could the evangelists have to falsify? The Christian kingdom is not *of this world*, nor *in it*. Christianity teaches disregard of its vanities; depreciates its honors and enjoyments, and sternly declares that none can be Christians but those who escape from its vices and allurements. There is no call directed to ambition---no gratification proposed to vanity: the sacrifice of self; the denial of all the propensities which relate to the gratification of passion or pride, with the most humble dependence upon God, are invariably taught and most solemnly enjoined, under penalty of the most awful consequences! Is it then wonderful that such a system should find revilers? Is it surprising that skeptics should abound, when the slightest allowance of belief would force them to condemn all their actions? Or, is it to be wondered at, that a purity of life and conversation, so repugnant to human passions, and a humility so offensive to human pride, should be opposed rejected, and contemned? Such is the true secret of the opposition to *religio*—such the cause inducing men who lead unchristian lives, to array the frailties, errors, weakness, and vices of individuals or sects, against *Christianity*, hoping to weaken or destroy the system, by rendering ridiculous or contemptible those who *profess* to be governed by its influence, though their conduct shows them to be acting under an opposite spirit.

What is the mode in which this most extraordinary doctrine of Christianity is to be diffused? By force—temporal power—temporal rewards—earthly triumphs? None of these. By earnest persuasion, gentle entreaty, brotherly monition, paternal remonstrance. The dread resort of threatened punishment comes last—exhibited in sorrow, not in anger; told as a fearful truth, not denounced with vindictive exultation; while, to the last moment, the beamy shield of mercy is ready to be interposed for the saving of the endangered.

Human doctrines are wavering and mutable: the doctrines of the blessed and adorable Jesus, our Saviour, are fixed and immutable. The traditions of men are dissimilar and inconsistent; the declarations of the gospel are harmonious, not only with each other, but with the acknowledged attributes of the Deity, and the well known condition of human nature.

What do skeptics propose to give us in exchange for this system of Christianity, with its “hidden mysteries,” “miracles,” “signs and wonders.” Doubt, confusion, obscurity, annihilation! Life, without higher motive than selfishness; death—without hope! Is it for this

that their zeal is so warmly displayed in proselyting? Is such the gain to accrue for the relinquishment of our souls? In very deed, this is the utmost they have to propose, and we can only account for their rancorous efforts to render others like themselves, by reflecting that misery loves company."

In the last letter, which I ever received from him, he observes: "I have just concluded the publication of the translation of Levasseur's account of Lafayette's progress through the United States, which will appear next week.

My health has for the last week or two been very good, for me at least, since notwithstanding, my rather excessive application during this time, I continue to do well. My cough and expectoration are sufficiently troublesome; but by light diet, and avoiding all irritation, I have but very little trouble from night sweats, and generally sleep tolerably well. My emaciation does not appear to advance very rapidly, though there is no reason to believe it will cease.

My time is so exceedingly occupied by the literary business I am engaged in, that it is with great difficulty that I can attend to any other affairs. However, I have always intended to leave behind me the sort of memoranda you wish for, which my friends may use at their discretion. I have to-day, as above mentioned, concluded one book, which leaves me at liberty to write some long deferred letters. To-morrow, I must resume my pen to complete some articles of Zoology for the Encyclopædia Americana, now preparing in Boston. It shall be my constant endeavor to husband my strength to the last; and by doing as much as is consistent with safety; for the good of my fellow creatures; endeavour to discharge a mite of the immense debt I owe for the never failing bounties of providence."

He did husband his strength, and he toiled with his pen almost to the last hours of his life; and by thus doing has furnished us with a singular evidence of the possibility of uniting the highest attainments in science, and the most ardent devotion to letters, with the humblest belief and the purest practice of the Christian. But the period of his dissolution was not distant: the summons arrived; and conscious that the messenger who had been long in waiting could not be bribed to tarry, he commended his little family in a fervent prayer to him who has promised to be the "father of the fatherless, and the widow's God," and then with uplifted eyes and hands, and a face beaming with joy and confidence, resigned his spirit into the arms of his Redeemer, on the morning of the 17th of April, 1830, aged 32 years.

A friend who was his constant companion during his sickness, and witnessed his last moments, writes me thus:

"You ask me to give you an account, of his last moments; they were such as have robbed me of all terror of death, and will afford me lasting comfort through life. The same self composure and entire resignation, which were so remarkable through his whole sickness, supported him to the end. Oh it was not death,—it was a release from mortal misery to everlasting happiness. Such calmness when he prayed for us all, such a heavenly composure even till the breath left him, you would have thought he was going only a short journey. During the day his sufferings had been almost beyond enduring. Frequently did he pray that the Lord would give him patience, to endure all till the end, knowing, that it could not be many hours; and truly his prayers were heard. Lord Jesus receive my soul, were the last words he uttered, and his countenance appeared as if he had a foretaste of Heaven even before his spirit left this world."

I might prolong, but I forbear.—Allow me only to add, that there are those who feel that in the death of Dr. Godman, the strongest ties of nature are torn asunder. While we mingle our sighs with theirs; let us delight to dwell upon those traits, and emulate those virtues, which we admired while he lived, and which death can never efface from the memory.

I cannot place before you, young gentlemen, in this the commencement of your professional career, an example more worthy, than the one we have been contemplating; but I admonish you, while you aspire to the honours he achieved, not to forget to mark the steps by which he reached the lofty eminence on which he stood. Keep constantly before you that thirst for knowledge, that ardent zeal, that stability and energy of purpose, that untiring industry, that ceaseless spirit of exertion, which animated his bosom, and to the last urged him onward—and while you regret that a mind so active, ardent, and elevated, is no longer to impart its conceptions to others, that the spirit-stirring voice which cheered the student, and guided his steps in the paths of science, which delighted the social, and shed joy and gladness around the domestic circle, is silent in the grave, cease not to emulate that noble love of truth, that simplicity of character, that honesty of intention, that piety and benevolence of heart, which lighted up his path way, and stripped the avenues to the grave of its terrors. Do this and you may look beyond the gloom of the sepulchre to the bright abode of his departed spirit, and there with him hope to rest.

NOTE.—The rich imagination and deep toned enthusiasm of Dr. Godman sometimes burst forth in impassioned poetry.

The following are specimens of his composition of this kind,—and present a picture of his meditations in view of his approaching dissolution.

### A MIDNIGHT MEDITATION.

'Tis midnight's solemn hour ! now wide unfurled  
 Darkness expands her mantle o'er the world ;  
 The fire-fly's lamp has ceased its fitful gleam ;  
 The cricket's chirp is hushed ; the boding scream  
 Of the gray owl is stilled ; the lofty trees  
 Scarce wave their summits to the failing breeze ;  
 All nature is at rest, or seems to sleep ;  
 'Tis thine alone, oh man ! to watch and weep !  
 Thine 'tis to feel thy system's sad decay,  
 As flares the taper of thy life away  
 Beneath the influence of fell disease :—  
 Thine 'tis to *know* the want of mental ease  
 Springing from memory of time misspent ;  
 Of slighted blessings ; deepest discontent  
 And riotous rebellion 'gainst the laws  
 Of health, truth, heaven, to win the world's applause !

—Such was thy course, Eugenio, such thy hardened heart,  
 Till mercy spoke, and death unsheathed the dart,  
 Twanged his unerring bow, and drove the steel,  
 Too deep to be withdrawn, too wide the wound to heal ;  
 Yet left of life a feebly glimmering ray,  
 Slowly to sink and gently ebb away.

—And yet, how blest am I ?  
 While myriad others lie  
 In agony of fever or of pain,  
 With parching tongue and burning eye,  
 Or fiercely throbbing brain ;  
 My feeble frame, though spoiled of rest,  
 Is not of comfort disposses'd.  
 My mind awake, looks up to Thee,  
 Father of mercy ! whose blest hand I see  
 In all things acting for our good,  
 Howe'er thy mercies be misunderstood.

—See where the waning moon  
 Slowly surmounts yon dark tree tops,

Her light increases steadily, and soon  
 The solemn night her stole of darkness drops ;  
 Thus to my sinking soul in hours of gloom,  
 The cheering beams of hope resplendent come,  
 Thus the thick clouds which sin and sorrow rear  
 Are changed to brightness, or swift disappear.

Hark ! that shrill note proclaims approaching day ;  
 The distant east is streaked with lines of gray ;  
 Faint warblings from the neighboring groves arise,  
 The tuneful tribes salute the brightening skies.  
 Peace breathes around ; dim visions o'er me creep,  
 The weary night outwatched, thank God ! I too may sleep.

*Lines written under a feeling of the immediate approach of Death.*

The damps of death are on my brow,  
 The chill is in my heart,  
 My blood has almost ceased to flow,  
 My hopes of life depart ;

The valley and the shadow before me open wide,  
 But Thou, Oh Lord ! even there wilt be my guardian and my guide,  
 For what is pain if Thou art nigh its bitterness to quell ?  
 And where death's boasted victory, his last triumphant spell ?  
 Oh ! Saviour in that hour when mortal strength is nought,  
 When nature's agony comes on, and every anguished thought  
 Springs in the breaking heart a source of darkest woe,  
 Be nigh unto my soul, nor permit the floods o'erflow.  
 To The ! to Thee alone ! dare I raise my dying eyes ;  
 Thou didst for all atone, by thy wondrous sacrifice ;  
 Oh ! in thy mercy's richness extend thy smiles on me,  
 And let my soul outspeak thy praise, throughout eternity

AN  
**A D D R E S S**

DELIVERED BEFORE THE

**WASHINGTON CITY TEMPERANCE SOCIETY,**

**NOVEMBER 15, 1830.**

—000—

BY

**THOMAS SEWALL, M. D.**

*Professor of Anatomy and Physiology in the Columbian College,*

*District of Columbia.*

---

PUBLISHED BY THE SOCIETY.

---

WASHINGTON :

WM. GREER, PRINTER.

1830.



## ADDRESS.



FELLOW CITIZENS,

Every period in the history of the world has its peculiar features, is distinguished by some leading circumstances which seem to absorb the spirit of the historian, and mainly to arrest the attention of the enquirer after truth.

The progress of the arts and sciences, the discovery of new countries, the planting of colonies, the revolution of states and empires, the convulsions of kingdoms, the scisms and persecutions of the church, the tyranny of potentates over their subjects, as well as war, pestilence and famine, have all, in their turn, formed these great landmarks.

In view of these facts, it is natural for the enquiring mind, while carreering over the world, and marking the events of the time, to stop and ask, what will constitute in future history, the great features of the period in which we live ? Will the political revolutions of the times, the coronation and death of emperors and kings, or the contests of ambitious politicians, which now create such general commotion in the world, will these form the prominent features ? They will no doubt be gathered up and form a part of the future history of our time ; but, there are other circumstances and events which will constitute the more prominent subjects of attention; projects more noble and elevated, achievements more beneficent to man, and more extended and durable in their consequences.

The translation of the Holy Scriptures into every tongue, and their distribution through the world, the mission of the preached gospel to all nations, the efforts to wrest the rising generation from ignorance and vice, the exertions to emancipate the African from slavery and restore him to the land of his fathers, and to send back with him to that benighted region of the earth, the light of science and religion ; to carry "light and immortality" to the idolatrous millions of Asia, and of the South Sea islands, as well as to bring to a knowledge of the truth the savage tribes

of our own continent. In short, the struggle of all Christendom to enlighten the ignorant, reclaim the vicious, civilize the heathen, and evangelize those who know not the way of salvation.

These are the circumstances which will be drawn from the records of our time ; and while they will stand out in bold relief among those events, upon the page of future history, they will descend with increasing lustre in all future time. The origin too of these enterprizes, which shall have led to such mighty consequences, will be sought for, and the names of those who led the way will be embalmed and eulogized, while the memory of the tyrant, the warrior, and the politician will be forgotten.

These reflections have been suggested by the occasion which has called us together this evening ; for by whatever name this society is recognized, and whatever part it may take in the great enterprize of ameliorating the condition of man, whether it be classed with the Bible and Missionary establishments, the education and tract associations, the institution of Infant and Sunday schools, or the colonization and temperance cause, the ultimate end is one and the same. They are all so many streams issuing from the same fountain ; and while they traverse and fertilize different regions, they pour their contents into the same ocean, an ocean whose waters are accumulating, whose boundaries are enlarging, and whose waves are rolling onward and onward, beating down the barriers which now narrow its limits.

It is with such views as these that we are enabled to come together on the present occasion, and to unite one with another, that every good member of society, every philanthropic individual, of whatever religious sect or profession, is enabled to come, and in despite of party zeal or sectarian bigotry, give his hand and his heart to the cause, the noble cause, in which we are engaged.

We are convened, my fellow citizens, to attend the first anniversary of a Society for the promotion of Temperance ; an institution, which in accordance with the spirit of the times, has been established through our land by the almost united voice of the nation, and this for the suppression of one of the most alarming evils that ever infested human society ; a vice too, so odious in its nature, so injurious in its consequences, and attended with so many circumstances of suffering, mortification and disgrace, that it seems difficult to understand how it should ever have become a prevalent evil among mankind ; and more especially, how it should have come down

to us from the early periods of society, gaining strength and power, and influence, in its descent. That such is the fact requires no proof. Its devastating effects are but too obvious. In these latter times more especially, it has swept over our land with the rapidity and power of a tempest, bearing down every thing in its course. Not content with rioting in the haunts of ignorance and vice, it has passed through our consecrated groves, has entered our most sacred enclosures:—And oh ! how many men of genius and of letters have fallen before it ! how many lofty intellects have been shattered and laid in ruins by its power ! how many a warm and philanthropic heart has been chilled by its icy touch ! It has left no retreat unvisited ; it has alike invaded our public and private assemblies, our political and social circles, our courts of justice and halls of legislation. It has stalked within the very walls of our Capitol, and there left the stain of its polluting touch on our national glory. It has leaped over the pale of the church, and even reached up its sacrilegious arm to the pulpit and dragged down some of its richest ornaments. It has revelled equally on the spoils of the palace and the cottage, and has seized its victims with an unsparing grasp, from every class of society ; the private citizen and public functionary, the high and the low, the rich and the poor, the enlightened and the ignorant,—and where is there a family among us so happy, as not to have wept over some of its members, who have fallen by the hand of this ruthless destroyer.

As a nation, intemperance has corrupted our morals, impaired our intellect, and enfeebled our physical strength. Indeed, in whatever light we view it, whether as an individual, a social, or national evil, as affecting our personal independence and happiness, our national wealth and industry; as reducing our power of naval and military defence, as enfeebling the intellectual energies of the nation, and undermining the health of our fellow citizens ; as sinking the patriotism and valour of the nation, as increasing paupers, poverty and taxation, as sapping the foundation of our moral and religious institutions, or as introducing disorder, distress and ruin into families and society ; it calls to us in a voice of thunder, to awake from our slumbers, to seize every weapon, and wield every power which God and nature has placed within our reach, to protect ourselves and our fellow citizens from its ravages.

But the occasion will not permit me to dwell on the general effects of intemperance, nor to trace the history of its causes.—I shall, therefore,

confine myself more particularly to a consideration of its influence on the individual—its effects on the moral, intellectual and physical constitution of man—not the primary effect of ardent spirit as displayed in a fit of intoxication : scenes of this description have too frequently been impressed on your senses, to render it proper or necessary that I should at this time introduce a subject so disgusting, and attended with so many painful recollections. It is the more insidious, permanent and fatal effects of intemperance, as exemplified in the case of the habitual dram-drinker, to which I wish to call your attention.

### I. The effects of ardent spirit on the moral powers :

It is perhaps difficult to determine in what way intemperance first manifests its influence on the moral powers, so variously does it affect different individuals. Were I to speak from my own observation, I should say that it first appears in an alienation of those kind and tender sympathies which bind a man to his family and friends ; those lively sensibilities which enable him to participate in the joys and sorrows of those around him. “The social affections lose their fulness, and tenderness, the conscience its power, the heart its sensibility, till all that was once lovely and rendered him the joy and the idol of his friends, retires,” and leaves him to the dominion of the appetites and passions of the brute. “Religious enjoyment, if he ever possessed any, declines as the emotions excited by ardent spirit, arise.” He loses by degrees his regard to truth and to the fulfilment of his engagements—he forgets the Sabbath and the house of worship, and lounges upon his bed, or lingers at the tavern. He lays aside his bible—his family devotion is not heard, and his closet no longer listens to the silent whispers of prayer. He at length becomes irritable, peevish and profane ; and is finally lost to every thing that respects decorum in appearance, or virtue in principle ; and it is lamentable to mark the steps of that process by which the virtuous and elevated man sinks to ruin.

### II. Its effects on the intellectual powers :

Here the influence of intemperance is marked and decisive. The inebriate first loses his vivacity and natural acuteness of perception. His judgment becomes clouded and impaired in its strength, the memory also enfeebled and sometimes quite obliterated. The mind is wandering and vacant, and incapable of intense or steady application to any one subject. This state is usually accompanied by an unmeaning stare or fixedness of countenance quite peculiar to the drunkard. The imagina-

tion and the will, if not enfeebled, acquire a morbid sensibility, from which they are thrown into a state of violent excitement from the slightest causes; hence the inebriate sheds floods of tears over the pictures of his own fancy. I have often seen him, and especially on his recovery from a fit of intoxication, weep and laugh alternately over the same scene. The will, too, acquires an omnipotent ascendancy over him, and is the only monitor to which he yields obedience. The appeals of conscience, the claims of domestic happiness, of wives and children, of patriotism and of virtue, are not heard.

The different powers of the mind having thus lost their natural relation to each other, the healthy balance being destroyed, the intellect is no longer fit for intense application, or successful effort—and although the inebriate may, and sometimes does astonish, and delight by the flights of his fancy, and the poignancy of his wit, yet in nine cases out of ten he fails, and there is never any confidence to be reposed in him. There have been a few, who from peculiarity of constitution, or some other cause, have continued to perform intellectual labour for many years, while slaves to ardent spirits; but in no instance has the vigor of the intellect or its ability to labour been increased by indulgence: and where there is one who has been able to struggle on under the habits of intemperance, there are thousands who have perished in the experiment, and some among the most powerful minds that the world ever produced. On the other hand, we shall find by looking over the biography of the great men of every age, that those who have possessed the clearest and most powerful minds, neither drank spirits nor indulged in the pleasures of the table. Sir Isaac Newton, John Locke, Dr. Franklin, John Wesley, Sir William Jones, John Fletcher, and President Edwards, furnish a striking illustration of this truth. One of the secrets by which these men produced such astonishing results, were enabled to perform so much intellectual labour, and of so high a grade, and to arrive at old age in the enjoyment of health, was a rigid course of abstinence. But I hasten to consider more particularly,

### III. Its effects on the physical powers:

In view of this part of the subject, the attention of the critical observer is arrested by a series of circumstances, alike disgusting and melancholy.

1. The odour of the breath of the drunkard furnishes the earliest indication by which the habitual use of ardent spirit becomes known. This

is occasioned by the exhalation of the alcoholic principle from the bronchial vessels, and air cells of the lungs—not of pure spirit, as taken into the stomach, but of spirit which has been absorbed, has mingled with the blood, and has been subjected to the action of the different organs of the body ; and not containing any principle which contributes to the nourishment or renovation of the system, is cast out with the other excretions as poisonous and hurtful ; and this peculiar odour does not arise from the accidental or occasional use of spirit ; it marks only the habitual dram-drinker ; the one who indulges daily in his potation ; and although its density varies in some degree with the kind of spirit consumed, the habits and constitution of the individual, yet it bears generally a close relation to the degree of intemperance. These observations are confirmed by some experiments made on living animals by the celebrated French Physiologist, Magendie. He ascertained that diluted alcohol, a solution of camphor, and some other odorous substances, when subjected to the absorbing power of the veins, are taken up by them, and after mingling with the blood, pass off by the pulmonary exhalants. Even phosphorus injected into the crural vein of a dog, he found to pass off in a few moments from the nostrils of the animal in a dense white vapour, which he ascertained to be phosphoric acid. Cases have occurred, in which the breath of the drunkard has become so highly charged with alcohol, as to render it actually inflammable by the touch of a taper. One individual in particular, is mentioned, who often amused his comrades by passing his breath through a small tube, and setting it on fire, as it issued from it. It appears also, that this has sometimes been the source of that combustion of the body of the drunkard, which has been denominated spontaneous; many well authenticated cases of which are on record.

2. The perspirable matter which passes off from the skin becomes charged with the odour of alcohol in the drunkard, and is so far changed in some cases as to furnish evidence of the kind of spirit drank. I have met with two instances, says Dr. McNish, the one in a claret, and the other in a port drinker; in which the moisture that exhaled from their bodies, had a ruddy complexion, similar to the wine on which they had committed their debauch.

3. The whole system soon bears marks of debility and decay. The voluntary muscles lose their power, and cease to act under the controul of the will, and hence all the movements become awkward, exhibiting

the appearance of stiffness in the joints. The positions of the body, also, are tottering and infirm, and the step loses its elasticity and vigor. The muscles, and especially those of the face and lips, are often affected with a convulsive twitching, which produces the involuntary winking of the eye, and quivering of the lip, so characteristic of the intemperate. Indeed, all the motions seem unnatural and forced, as if restrained by some power within. The extremities are at length seized with a tremor, which is more strongly marked after recovery from a fit of intoxication. The lips lose their significant expression, and become sensual—the complexion assumes a sickly leaden hue, or is changed to an unhealthy, fiery redness, and is covered with red streaks and blotches. The eye becomes watery, tender, and inflamed, and loses its intelligence and its fire. These symptoms, together with a certain œdematos appearance about the eye, bloating of the whole body, with a dry, feverish skin, seldom fail to mark the habitual dram-drinker; and they go on increasing and increasing, till the intelligence and dignity of the man is lost in the tameness and sensuality of the brute.

But these effects, which are external and obvious, are only the “signals which nature holds out, and waves in token of internal distress;” for all the time the inebriate has been pouring down his daily draught and making merry over the cup, morbid changes have been going on within; and though these are unseen, and it may be unsuspected, they are fatal, irretrievable.

A few of the most important of these changes I shall now describe :

#### 4. The stomach and its functions:—

This is the great organ of digestion. It is the chief instrument by which food is prepared to nourish, sustain and renovate the different tissues of the body, to carry on the various functions, and to supply the waste, which continually takes place in the system. It is not strange, therefore, that the habitual application to the organ of any agent, calculated to derange its functions, or change its organization, should be followed by symptoms so various and extensive, and by consequences so fatal. The use of ardent spirit produces both these effects; it deranges the functions of the stomach, and if persisted in long enough, seldom fails to change its organic structure.

The inebriate first loses his appetite, and becomes thirsty and feverish; he vomits in the morning, and is affected with spasmodic pains in

the region of the stomach. He is often seized with permanent dyspepsia, and either wastes away by degrees, or dies suddenly of a fit of cramp in the stomach.

On examining the stomach after death, it is generally found irritated, and approaching a state of inflammation, with its vessels enlarged, and filled with black blood ; and particularly those of the mucous coat, which gives to the internal surface of the stomach the appearance of purple or reddish streaks, resembling the livid patches seen on the face of the drunkard.

The coats of the stomach become greatly thickened and corrugated, and so firmly united as to form one inseparable mass. In this state, the walls of the organ are sometimes increased in thickness, to the extent of ten or twelve lines, and are sometimes found also in a scirrhus, or cancerous condition.

The following case occurred in my practice several years since : A middle aged gentleman, of wealth and standing, had long been accustomed to mingle in the convivial circle, and though by no means a drunkard, had indulged at times in the use of his old cogniac, with an unsparing hand. He was at length seized with pain in the region of the stomach, and a vomiting of his food an hour or two after eating. In about eighteen months he died in a state of extreme emaciation.

On opening the body after death, the walls of the whole of the right extremity of the stomach were found in a scirrhus and cancerous condition, and thickened to the extent of about two inches. The cavity of the organ was so far obliterated as scarcely to admit the passage of a probe from the left to the right extremity, and the opening which remained was so unequal and irregular as to render it evident that but little of the nourishment he had received could have passed the lower orifice of the stomach for many months.

I have never dissected the stomach of a drunkard, in which the organ did not manifest some remarkable deviation from its healthy condition. But the derangement of the stomach is not limited to the function of nutrition merely. This organ is closely united to every other organ, and to each individual tissue of the body, by its sympathetic relations. When the stomach, therefore, becomes diseased, other parts suffer with it. The functions of the brain, the heart, the lungs, and the liver become disordered, the secretions are altered, and all the operations of the animal economy are more or less affected.

5. The liver and its functions :

Alcohol, in every form and proportion, has long been known to exert a strong and speedy influence on this organ, when used internally. Aware of this fact, the poultry dealers of England, are in the habit of mixing a quantity of spirit with the food of their fowls, in order to increase the size of the liver; so that they may be enabled to supply to the epicure a greater abundance of that part of the animal, which he regards as the most delicious.

The influence of spirit on the liver is exerted in two ways : First, the impression made upon the mucous coat of the stomach, is extended to the liver by sympathy : the second mode of action is through the medium of the circulation, and by the immediate action of the alcoholic principle on the liver itself, as it passes through the organ, mingled with the blood. In whichever of these ways it operates, its first effect is to increase the action of the liver, and sometimes to such a degree as to produce inflammation. Its secretion becomes changed from a bright yellow to a green or black, and from a thin fluid to a substance resembling tar in its consistence. There soon follows also an enlargement of the liver and a change in its organic structure. I have met with several cases in which the liver has become enlarged from intemperance, so as to occupy a greater part of the cavity of the abdomen, and weighing from eight to twelve pounds, when it should have weighed not more than four or five.

The liver sometimes, however, even when it manifests great morbid change in its organic structure, is rather diminished than increased in its volume. This was the case in the person of the celebrated stage actor, George Frederick Cook, who died a few years since in the city of New York. This extraordinary man was long distinguished for the profligacy of his life, as well as for the native vigour of his mind and body. At the time of his death the body was opened by Dr. Hosack, who found that the liver did not exceed its usual dimensions, but was astonishingly hard, of a lighter colour than natural, and that its texture was so dense as to make considerable resistance to the knife. The blood vessels, which in a healthy condition are extremely numerous and large, were in this case nearly obliterated, evincing that the regular circulation through the liver, had long since ceased ; and tubercles were found throughout the whole substance of the organ.

This case presents a correct idea of the state of the liver, in a majority of those who survive the first shock which the system receives from intemperance, and where the disease which it produces assumes a chronic form. I have met with several cases in the course of my dissections, in which the liver was found smaller than natural, shrivelled, indurated, its blood vessels diminished in size and number, with the whole of its internal structure more or less changed. In consequence of these morbid changes in the liver, other organs become affected, as the spleen, the pancreas, &c. either by sympathy or in consequence of their dependence on the healthy functions of the liver for the due performance of their own.

#### 6. Of the Brain and its functions :

Inflammation and engorgement of this organ are frequent consequences of intemperance, and may take place during a debauch—or may arise some time after, during the stage of debility, from a loss of the healthy balance of action between the different parts of the system. This inflammation is sometimes acute, is marked by furious delirium, and terminates fatally in the course of a few days, and sometimes a few hours. At other times it assumes a chronic form, continues much longer; and then frequently results in an effusion of serum, or an extravasation of blood, and the patient dies in a state of insensibility, with all the symptoms of compressed brain. Sometimes the system becomes so saturated with ardent spirit, that there is good reason to believe, the effusions which take place in the cavities of the brain, and elsewhere, are composed in part at least, of the alcoholic principle. The following case occurred, not long since, in England, and is attested by unquestionable authority.

A man was taken up dead in the streets of London, soon after having drank a quart of gin, on a wager. He was carried to the Westminster Hospital, and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared to the senses of the examining students, as strong as one-third gin, and two-thirds water."

Dr. Armstrong, who has enjoyed very ample opportunity of investigating this subject, speaks of the chronic inflammation of the brain and its membranes, as frequently proceeding from the free use of strong liquors.

It is a fact familiar to every anatomist, that alcohol, even when greatly diluted, has, by its action on the brain after death, the effect of harden-

ing it, as well as most of the tissues of the body which contain albumen, and it is common to immerse the brain in ardent spirit for a few days, in order to render it the firmer for dissection.

On examining the brain after death, of such as have long been accustomed to the free use of ardent spirit, it is said the organ is generally found harder than in temperate persons. It has no longer that delicate and elastic texture. Its arteries become diminished in size, and lose their transparency, while the veins and sinuses are greatly distended and irregularly enlarged.

This statement is confirmed by my own dissections, and they seem also to be in full accordance with all the intellectual and physical phenomena displayed in the drunkard, while living.

#### 7. The heart and its functions :

It has generally been supposed, that the heart is less frequently affected by intemperance, than most of the other great vital organs ; but, from the history of the cases which have come under my own observation, I am convinced that it seldom escapes disease under the habitual use of ardent spirit. And why should it, since it is thrown almost perpetually into a state of unnatural exertion, the very effect produced by the violent agitation of the passions, the influence of which upon this organ is found so injurious.

The following case came under my notice, a few winters since.—A large athletic man, long accustomed to the use of ardent spirit, on drinking a glass of raw whiskey, dropped instantly dead. On carefully dissecting the body, no adequate cause of the sudden cessation of life could be found in any part, except the heart. This organ was free from blood, was hard and firmly contracted, as if affected by spasm. I am convinced that many of those cases of sudden death which take place with intemperate persons is the result of a spasmodic action of the heart, from sympathy with the stomach, or some other part of the system. The use of ardent spirit, no doubt, promotes also the ossification of the valves of the heart, as well as the developement of other organic affections.

#### 8. The lungs and their functions :

Respiration in the inebriate is generally oppressed and laborious, and especially after eating, or violent exercise ; and he is teased with a cough, attended with copious expectoration, and especially after his recovery from a fit of intoxication ; and these symptoms go on increasing, and unless arrested in their progress, terminate in consumption.

This affection of the lungs is produced in two ways : first, by the immediate action of the alcoholic principle upon the highly sensible membrane which lines the trachea, bronchial vessels, and air cells of the lungs as poured out by the exhalants : and second, by the sympathy which is called into action between the lungs and other organs, already in a state of disease, and more especially, that of the stomach and liver.

I have met with many cases in the course of my practice, of cough and difficult breathing, which could be relieved only by regulating the functions of the stomach, and which soon yielded, on the patient ceasing to irritate this organ with ardent spirit. I have found the liver still more frequently the source of this affection, and on restoring the organ to its healthy condition, by laying aside the use of ardent spirits, all the pulmonary symptoms have subsided.

On examining the lungs of the drunkard after death, they are frequently found adhering to the walls of the chest ; hepatized, or affected with tubercles.

But time would fail me, were I to attempt an account of half the pathology of drunkenness. *Dyspepsia, Jaundice, Emaciation, Corpulence, Dropsy, Ulcers, Rheumatism, Gout, Tremors, Palpitation, Hysteria, Epilepsy, Palsy, Lethargy, Apoplexy, Melancholy, Madness, Delirium-tremens, and Premature old age*, compose but a small part of the catalogue of diseases produced by ardent spirit. Indeed, there is scarcely a morbid affection to which the human body is liable, that has not, in one way or another, been produced by it ; there is not a disease but it has aggravated, nor a predisposition to disease, which it has not called into action ; and although its effects are in some degree modified by age and temperament, by habit and occupation, by climate and season of the year, and even by the intoxicating agent itself ; yet, the general and ultimate consequences are the same.

But I pass on to notice one state of the system, produced by ardent spirit, too important and interesting to leave unexamined. It is that predisposition to disease and death which so strongly characterizes the drunkard in every situation of life.

It is unquestionably true, that many of the surrounding objects in nature, are constantly tending to man's destruction. The excess of heat and cold, humidity and dryness, the vicissitudes of the season, noxious exhalations from the earth, the floating atoms in the atmosphere, the

poisonous vapours from decomposed animal and vegetable matter, with many other invisible agents, are exerting their deadly influence ; and were it not that every part of his system is endowed with a self-preserving power, a principle of excitability, or in other words, a vital principle, the operations of the economy would cease, and a dissolution of his organic structure take place. But this principle being implanted in the system, re-action takes place, and thereby a vigorous contest is maintained with the warring elements without, as well as with the principle of decay within.

It is thus that man is enabled to endure from year to year, the toils and fatigues of life, the variation of heat and cold, and the vicissitudes of the season—that he is enabled to traverse every region of the globe, and to live with almost equal ease under the equator, and in the frozen regions of the north. It is by this power that all his functions are performed, from the commencement to the close of life.

The principle of excitability exists in the highest degree in the infant, and diminishes at every succeeding period of life ; and if man is not cut down by disease or violence, he struggles on, and finally dies a natural death ; a death occasioned by the exhaustion of the principle of excitability.

It is also true, that artificial stimulus in whatever way applied, tends constantly to exhaust the principle of excitability of the system, and this in proportion to its intensity, and the freedom with which it is applied.

But there is still another principle on which the use of ardent spirit predisposes the drunkard to disease and death. It acts on the blood, impairs its vitality, deprives it of its red colour, and thereby renders it unfit to stimulate the heart, and other organs through which it circulates ; unfit also, to supply the materials for the different secretions, and to renovate the different tissues of the body, as well as to sustain the energy of the brain ; offices which it can perform only, while it retains its vermillion colour, and other arterial properties. The blood of the drunkard is several shades darker in its colour, than that of temperate persons, and also coagulates less readily and firmly, and is loaded with serum ; appearances which indicate that it has exchanged its arterial properties for those of the venous blood. This is the cause of the livid complexion of the inebriate, which so strongly marks him in the advanced stage of intemperance. Hence, too, all the functions of his body

are sluggish, irregular, and the whole system loses its tone and its energy. If ardent spirit, when taken into the system, exhausts the vital principle of the solids, it destroys the vital principle of the blood also ; and if taken in large quantities, produces sudden death ; in which case the blood, as in death produced by lightning, by opium, or by violent and long continued exertion, does not coagulate.

The principles laid down are plain, and of easy application to the case before us.

The inebriate, having by the habitual use of ardent spirit, exhausted to a greater or less extent, the principle of excitability in the solids, the power of reaction; and the blood having become incapable of performing its office also, he is alike predisposed to every disease, and rendered liable to the inroads of every invading foe. So far, therefore, from protecting the system against disease, intemperance ever constitutes one of its strongest predisposing causes.

Superadded to this, whenever disease does lay its grasp upon the drunkard, the powers of life being already enfeebled by the stimulus of ardent spirit, he unexpectedly sinks in the contest, and but too frequently to the mortification of his physician, and the surprize and grief of his friends. Indeed, inebriation so enfeebles the powers of life, so modifies the character of disease, and so changes the operation of medical agents, that unless the young physician has studied thoroughly the constitution of the drunkard, he has but partially learned his profession, and is not fit for a practitioner of the present age.

These are the true reasons why the drunkard dies so easily, and from such slight causes.

A sudden cold, a pleurisy, a fever, a fractured limb, or a slight wound of the skin, is often more than his shattered powers can endure. Even a little excess of exertion, an exposure to heat or cold, a hearty repast or a glass of cold water, not unfrequently extinguishes the small remains of the vital principle.

In the season that has just closed upon us, we have had a melancholy exhibition of the effect of intemperance in the tragical death of some dozens of our fellow citizens ; and had the extreme heat which prevailed for several days, continued for as many weeks, we should hardly have had a confirmed drunkard left among us.

Many of those deaths which came under my notice seemed almost spontaneous, and some of them took place in less than one hour from

the first symptom of indisposition. Some died apparently from a slight excess of fatigue, some from a few hours exposure to the sun, and some from a small draught of cold water ; causes quite inadequate to the production of such effects in temperate persons.

Thus, fellow-citizens, I have endeavoured to delineate the effects of ardent spirit upon man, and more especially to portray its influence on his moral, intellectual, and physical powers. The sketch I have given is a brief one, but the occasion would not permit me to say more, and my feelings would not allow me to have said less.

But we are not assembled to brood over the evils of intemperance, and to spend our time in mourning the ravages it has made in our land, to weep over the broken-hearted fathers and mothers—the deserted wives and children—the suffering widows and orphans it has created. We are assembled, not merely to paint its horrors, and deplore its desolations ; we are convened to take counsel together, to learn the success of the society during the past year; the progress the cause of temperance is making through the land, and to devise measures to promote its advancement; and not to devise only: we are called upon to execute as well as design. There is a work to be performed, and we are pledged not to draw back from its hardships, nor shrink from its responsibilities ; and what can be done ? Permit me to suggest a few things which may be done, and which must be done—before the evils we deplore will be eradicated.

1. Let us keep in view the objects of this society. “ *To produce united, vigorous, and systematic exertions for the suppression of intemperance ; to diffuse information, and give circulation to publications which exhibit the evils of intemperance, and the best means of checking its progress.*”

Let us bear in mind also, the obligation imposed on us as members, “ *to use all proper measures to discourage the use of ardent spirit in the social circle, at public meetings, on the farm, in the mechanic shop, and in all other places.*”

These are the objects of the Society, and this the obligation resting upon its members. It is not a mere matter of formality that we have put our names to its constitution ; we have pledged ourselves to be bold, active, and persevering in the cause ; to proclaim the dangers of intemperance to our fellow citizens, and to do what we can to arrest its progress.

In view of these objects and of this pledge, then, let us, if indeed we have not already done it, banish ardent spirit from our houses at once, and forever, and then we can act with decision and energy, and speak in a tone of authority, and our voice will be heard, if precept be sanctioned by example.

2. Let us use our utmost endeavours to lessen the number, and if possible, utterly exterminate from among us those establishments which are the chief agents in propagating the evils of intemperance. I refer to those shops which are licensed for retailing ardent spirits. Here is the source of the evil. These are the agents that are sowing among us the seeds of vice, and poverty and wretchedness.

And what can be done effectually to arrest the progress of intemperance, so long as they are permitted to open their doors and hold out their alluring temptations to the unwary, and already half-poisoned of our fellow citizens?

How preposterous ! an enlightened community, professing the highest regard for morality and religion, making laws for the suppression and punishment of vice, and the promotion of virtue and good order, instituting societies to encourage industry, enlighten the ignorant, reclaim the vicious, bring back the wanderer, protect the orphan, feed the hungry, clothe the naked, bind up the broken hearted, and restore domestic peace :—at the same time to create and foster those very means that carry idleness and ignorance, and vice and nakedness, and starvation and discord into all ranks of society; that make widows and orphans, that sow the seeds of disease and death among us:—that strike, indeed, at the foundation of all that is good and great.

You create paupers, and lodge them in your almshouse ; orphans, and give them a residence in your asylum ; convicts, and send them to the penitentiary. You seduce men to crime, and then arraign them at the bar of justice—immure them in prison. With one hand you thrust the dagger to the heart, with the other attempt to assuage the pain it causes.

We all remember to have heard from the lips of our parents, the narration of the fact, that in the early history of our country, the tomahawk and scalping knife were put into the hands of our savage neighbours, by our enemies at war, and that a bounty was awarded for the depredations they committed on the lives of our defenceless fellow-

citizens. Our feelings were shocked at the recital, and a prejudice was created, as well to these poor wandering savages, as to the nation that prompted them to the work, which neither time nor education has eradicated. Yet, as merciless and savage as this practice may appear to us, it was christian, it was humane, compared with ours ; theirs sought only the life blood, and that of their enemies ; ours seeks the blood of souls, and that of our own citizens, and friends and neighbors. Their avarice was satiated with a few inches of the scalp, and the death inflicted was often a sudden and easy one ; ours produces a death that lingers; and not content with the lives of our fellow-citizens, it rifles their pockets. It revels in rapine and robbery ; it sacks whole towns and villages ; it lays waste fields and vineyards ; it riots on domestic peace, and virtue and happiness ; it sets at variance the husband and the wife ; it causes the parent to forsake the child, and the child to curse the parent ; it tears asunder the strongest bonds of society ; it severs the tenderest ties of nature.

And who is the author of all this—and where lies the responsibility ? I appeal to my fellow-citizens !

Are not we the authors—does not the responsibility rest upon us—is it not so ?

The power emanates from us ; we delegate it to the constituted authorities ; and we say to them go on, “ cast fire-brands, arrows, and death ;” and let the blood of those that perish “ be on us and our children.” We put the tomahawk and scalping knife into the hands of our neighbours, and award to them a bounty. We do more—we share the plunder. For the paltry sum of twenty dollars, we consent that a floodgate of vice, and poverty and death, be opened upon our citizens ; and by the multiplication of these through our city, we receive into our treasury the annual sum of about six thousand dollars. One half of this to be expended in the support of the paupers it creates, the other half in improving our streets, and in ornamenting our public squares ! Let us arouse, my fellow citizens from our insensibility and redeem our character for consistency, humanity and benevolence.

3. Let us not confine our views, or limit our operations to the narrow boundaries of our own City or District. Intemperance is a common enemy. It exists every where, and every where is pursuing its victims to destruction ; while therefore, we are actively engaged upon the subject in Washington, let us endeavor to do something elsewhere ; and much may be

done by spreading through our country, correct information on the subject of intemperance. To this end, every newspaper and every press, should be put in requisition. Circulate through the various avenues, suitable tracts, essays, and other documents, setting forth the causes of intemperance, its evils, and its remedy; together with an account of the cheering progress now making to eradicate it.

Do this, and you will find thousands starting up in different parts of the country to lend their influence, and give their money in support of your cause; individuals who have hitherto been unconscious of the extent and magnitude of the evil of intemperance; you will find some who have been slumbering upon the very precipice of ruin, rallying round your standard. Indeed we have all been insensible, till the voice of alarm was sounded, and the facts were set in array before us.

4. Appeal to the medical profession of the country, and ask them to correct the false idea which so extensively, I may say so universally prevails, viz : That ardent spirit is some times necessary in the treatment of disease. This opinion has slain its thousands and its tens of thousands, and multitudes of dram-drinkers daily shelter themselves under its delusive mask. One takes a little to raise his desponding spirits, or to drown his sorrow ; another to sharpen his appetite or relieve his dyspepsia ; one to ease his gouty pains, another to supple his stiffened limbs or calm his quivering muscles. One drinks to overcome the heat, another to ward off the cold ; and all this as a medicine. Appeal, then, to the medical profession, and they will tell you, every independent, honest, sober, intelligent member of it will tell you, that there is no case in which ardent spirit is indispensable, and for which there is not an adequate substitute. And it is time the profession should have an opportunity to exonerate itself from the charge, under which it has long rested, *of making drunkards*. But I entreat my professional brethren, not to be content with giving a mere assent to this truth. You hold a station in society, which gives you a commanding influence on this subject; and if you will but raise your voice and speak out boldly, you may exert an agency in this matter, which will bring down the blessings of unborn millions upon your memory.

5. Call upon the different christian denominations of the country to unite in introducing an article into their church polity, prohibiting the use, the commerce and manufacture of ardent spirit among the members of their communion. Let this be done, and there will be less occasion than we now have, to weep over apostate professors of religion.

It is disgraceful to any Church, that its members should be concerned in the distillation, sale, or use of this poisonous and demoralizing substance.

What should we say of a Christian, if such a thing could be, who should spend his life in writing and disseminating infidel books, or in propagating among his fellow-citizens, libertine sentiments? What should we think of him, who should spread the small pox or yellow fever among his neighbours, or sow the seeds of mania or consumption—and this for a small reward? Yet such an one would be far less criminal, would be far more consistent, than he who manufactures or vends ardent spirit.

Will not all our Churches of every denomination, unite upon this subject? The experiment has been made; our quaker brethren have set an example worthy the imitation of all. They have long prohibited both the traffic and consumption of ardent spirit in their society—and what is the consequence? They are distinguished over all the world for their sobriety, exemplary morals, and thrift in business. They have clearly proved also, that there is far less difficulty in maintaining a rigid discipline, in the entire exclusion of ardent spirit, than in enforcing a loose one in regulating the conduct of those who have already become intemperate.

6. Much may be done by guarding the rising generation from the contagion of intemperance.

It is especially with the children and youth of our land, that we may expect our efforts to be permanently useful. Only let them once contract a love for ardent spirit, and you may as well expect to turn the current of the Mississippi to the north, as to extinguish it. If you cannot stop them in the beginning, you cannot stop them at all. You cannot convert the drunkard into a sober man. The trial has been made a thousand times, and a thousand times has failed. It is a miracle if it be done at all, and must be effected by a stronger arm than that of man. It is true, you may render his situation and that of his family more tolerable, by forcibly withholding ardent spirit from him; but in this, you neither slake his thirst, nor eradicate his propensity. Only light up the convivial hall, and spread the temptation afresh before him, and his appetite revives, and he goes on with increased celerity to ruin.

Let us then guard with peculiar vigilance the youthful mind, and with all suitable measures, impress it with such sentiments of disgust and

horror of the vice of intemperance, as to cause it to shrink from its very approach. Carry the subject into our Infant and Sunday Schools, and call on the managers and teachers of those institutions, to aid you by the circulation of suitable tracts, and by such other instruction as may be deemed proper. Let the rising generation be protected but for a few years, and the present race of drunkards will have disappeared from among us, and there will be no new recruits to take their place.

7. Let intelligent and efficient agents be sent out into every portion of our country, to spread abroad information upon the subject of intemperance, to rouse up the people to a sense of their danger, and to form temperance societies ; and let there be such a system of correspondence and co-operation established among these associations as will convey information to each, and impart energy and efficiency to the whole. "No great melioration of the human condition was ever achieved without the concurrent effort of numbers ; and no extended and well directed association of moral influence was ever made in vain."\* Much has already been done, but much still remains to be accomplished ; and more especially in the middle, southern and western parts of our country.

8. Let all the members of the temperance societies, as well as others, who regard the virtue, the honor, and the patriotism of their country, withhold their suffrages from such candidates for office, as are concerned in the commerce or manufacture of ardent spirit ; and above all, from such as offer it as a bribe to secure their elevation to power. It is derogatory to the liberties of our country, that office can be attained by such corruption—be held by such a tenure.

9. Let the Ministers of the Gospel, wherever called to labour, exert their influence, by precept and example, in promoting the cause of temperance ;—many of them have already stepped forth, and with a noble boldness have proclaimed the alarm, and have led on in the work of reformation ; but many timid spirits still linger, and others seem not deeply impressed with the importance of the subject, and with the responsibility of their station. Ye venerated men, you are not only called to stand forth as our moral beacons, and to be unto us burning and shining lights ; but you are placed as watchmen upon our walls, to announce to us the approach of danger. It is mainly through your example and your labours, that religion and virtue are so extensively disseminated through our country—that this land is not now a moral waste. You have ever exerted an important influence in society, and have held a

high place in the confidence and affections of the people. You are widely spread over the country, and the scene of your personal labours will furnish you with frequent opportunities to diffuse information upon the subject of temperance, and to advance its progress. Let me then admonish you to arouse to a sense of the dignity and responsibility of your office, and ask you, one and all, to grant us your active and hearty co-operation.

10. Appeal to the female sex of our country, and ask them to come to your assistance; and if they will consent to steel their hearts against the inebriate, to shut out from their society the man who visits the tippling shop, their influence will be omnipotent. And by what power ye mothers, and wives, and daughters, shall I invoke your aid? Shall I carry you to the house of the drunkard, and point you to his weeping and broken-hearted wife, his suffering and degraded children, robed in rags and poverty and vice? Shall I go with you to the almshouse, the orphan asylum, and to the retreat for the insane, that your sensibility may be roused? Shall I ask you to accompany me to the penitentiary and the prison house, that you may there behold the end of intemperance? Nay, shall I draw back the curtain and disclose to you the scene of the drunkard's death bed? No—I will not demand of you a task so painful:—rather let me remind you, that you are to become the mothers of our future heroes and statesmen, philosophers and divines, lawyers and physicians:—and shall they be enfeebled in body, debauched in morals, disordered in intellect, or healthy, pure, and full of mental energy? It is for you to decide this question. You have the future destiny of our beloved country in your hands. Let me entreat you then, for God's sake, and for your country's sake, not to ally yourselves to the drunkard, nor to put the cup to the mouth of your offspring, and thereby implant in them a craving for ardent spirit, which, once produced, is never eradicated:—rather "bring them to your family altar, and make them swear eternal hatred to ardent spirit."

11. Call upon all public and private associations, religious, literary, and scientific, to banish ardent spirit from their circle;—call upon the agricultural, manufacturing, and commercial establishments, to withhold it from those engaged in their employment;—call upon the legislatures of the different states, to co-operate by the enactment of such laws as will discourage the vending of ardent spirit, and render licenses to sell it unattainable:—call upon the proper officers, to banish from

the army and navy that article, which of all others, is most calculated to enfeeble the physical energies, corrupt the morals, destroy the patriotism, and damp the courage of our soldiers and sailors;—call upon our national legislature, to impose such duties on the distillation and importation of ardent spirit as will ultimately exclude it from the list of articles of commerce, and eradicate it from our land.

Finally, call upon every sober man, woman and child, to raise their voices, their hearts and their hands in this sacred cause, and never hold their peace, never cease their prayers, never stay their exertions, till intemperance shall be banished.

My fellow-citizens—let us not forget what ground *we* occupy. This is the place selected by the father of his country, a man as distinguished for his temperance and virtue, as for his wisdom and valour—for the councils of the nation. It has become the residence of our Chief Magistrate—the heads of the different departments of the Government, and the ministers of foreign courts. It is here, that the Senators and Representatives of the nation assemble, and the Supreme Judiciary of the land holds its sessions. It is the resort of numerous strangers and visitors from every part of the country, and from every part of the world.

While, therefore, we are peculiarly disposed to assimilate the habits and manners of those who visit us, we occupy a station equally favourable to the dissemination of knowledge, temperance, and virtue.

Let us then be vigilant and faithful, and while we disseminate principles of temperance abroad, let us practise them at home.

If the prospect appears gloomy, on account of the small success which has attended our efforts thus far, be not disheartened. It is not so elsewhere. We are not called upon to be pioneers, nor to labour alone in this cause. The alarm has been sounded through the land. The voice of a Beecher, a Nott, and a Hewitt, has been heard, and the nation is beginning to awake. The work has been commenced. Intemperance has taken the alarm. It is already beginning to assume the livery of rags, and is retiring from high places, to hide itself in hovels, and dens and caves. Let us take fresh courage then, and if we cannot go before, let us not be far behind in this benevolent enterprize.







